A

Christian Plea

Against

PERSECUTION

For the Cause of

CONSCIENCE;

Grounded upon

Scripture, Reason, Experience and Testimonies

Of Princes & learned Authors.

Impartially Collected by *Ellis Hookes.*

Now, I say unto you, Refrain from these Men, & let them alone; for if this Counsel, or this Work be of Men, it will come to nought; but if it be of God, you cannot overthrow it, lest happily you be found Fighters against God. Acts 5. 38, 39.

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SECT. I.

SECT. I.

Perſecution for the cauſe of *Conſcience* is againſt the Doctrine of Jeſus Chriſt, the King of Kings, as theſe Scriptures and Reaſons following do demonſtrate.

The firſt Reaſon againſt Perſecution is, becauſe it is contrary to Scripture.

FOr Chriſt commanded, that the Tares and Wheat ſhould be let alone in the World, and not

pluckt up until the Harveſt, which is the End of the World. *Matth.* 13. 30, 38, *&c.*

Chriſt alſo commandeth, that they that are blind ſhould be let alone referring their puniſhment unto the falling into the Ditch, *Matth.* 15. 14.

Again, he reproved his Diſciples, who would have had Fire come down from Heaven, and devour thoſe *Samaritans*, who would not receive him, in theſe Words, *Ye know not of what Spirit ye are; the Son of man is not come to deſtroy mens Lives, but to ſave them*, *Luke* 9. 54, 55.

Paul the Apoſtle taught, that the Servant of the Lord muſt not ſtrive, but muſt be gentle towards all men, ſuffering the evil men, inſtructing them with meekneſs that are contrary-minded, proving if God at any time will give them Repentance, that they may acknowledge the Truth, and come to amendment

mendment out of the Snare of the Devil. 2 *Tim.* 2. 24, 25, 26.

According to these blessed Commandments the Prophets foretold, that when the Law of *Moses* (concerning Worship) should cease, and Christs Kingdom be established, they should break their Swords into Ploughshares and their Spears into Pruning-hooks. Then shall none hurt or destroy in all the Mountains of my holiness: And when he came, the same he taught and practised as before, so did his Disciples after him, for the Weapons of his Warfare are not carnal, saith the Apostle, 2 *Cor.* 10. 4. *Esa.* 2. 4. *Mica.* 4. 3, 4. *Esa.* 11. 9.

But he chargeth straitly (that his Disciples should be so far from persecuting those that would not be of their Religion) that when they were persecuted, they should pray; when they were Cursed, they should Bless, &c. (*Matth.* 5.

And the reaſon ſeems to be, becauſe they who now are Tares, may hereafter become Wheat; they who are now Blind, may hereafter ſee; they that now reſiſt him, may hereafter receive him; they that are now in the Devils ſnare, in adverſneſs to the Truth, may hereafter come to Repentance; they that are now Blaſphemers and Perſecutors, (as *Paul* was) may in time become faithful as he; they that are now Idolatrous, as the *Corinthians* once were, 1 *Cor.* 6. 9. may hereafter become true Worſhippers as they; they that are now no people of God, nor under Mercy (as the Saints ſometimes were, 1 *Pet.* 2. 20.) may hereafter become the People of God, and obtain Mercy as they.

Some come not till the eleventh hour: (*Matthew* 20. 6.) If thoſe that come not till the laſt hour ſhould be deſtroyed, becauſe they come

come not at the firſt, then ſhould they never come but be prevented.

SECT. II.

The ſecond Reaſon againſt Perſecution for cauſe of Conſcience, is, becauſe it is againſt the Profeſſion and Practice of famous Princes.

FIrſt, Conſider the ſpeech of *King James* to the Parliament 1609. he ſaith, 'It is a ſure Rule 'in Divinity, that God never loves 'to plant his Church by Violence 'and Bloodſhed; and that it was 'uſually the Condition of Chri-'ſtians to be perſecuted, but not to 'perſecute.

Again,

Again, he ſaith, page four, ſpeaking of the Papiſts; 'I gave good 'proof, that I intended no Perſe-'cution againſt them for Conſci-'ence Cauſe.

And in the ſame Kings Expoſition of the *Revelation* the twentieth, printed 1588. he writes thus; '*Compaſſing of the Saints, and beſeig-'ing of the beloved City*, declareth 'unto us a certain *Note* of a falſe 'Church to be Perſecution; for 'they come to ſeek the Faithful; 'the Faithful are them, that are 'ſought; the Wicked are the Be-'ſiegers, the Faithful are the Be-'ſieged.

And the King of *Bohemia* hath thus written, 'And notwithſtand-'ing the ſucceſs of the later Times '(wherein Sundry Opinions have 'been hatched about the ſubject of 'Religion) may make one clearly 'diſcern with his Eye, and as it 'were to touch with his Finger, that

'according

'according to the Truth of the 'Scripture, and a *Maxime* hereto- 'fore maintained by the antient 'Doctors of the Church, that mens 'Conſciences ought in no ſort to 'be violated, urged, or conſtrain- 'ed; and whenſoever men have 'attempted any thing, by this vio- 'lent courſe, whether openly, or 'by ſecret means, the iſſue hath 'been *Pernitious*, and the cauſe of 'great and wonderful Innovations 'in the Principaleſt and Mightieſt 'Kingdoms and Countries of all 'Chriſtendom.

And further he ſaith: 'So that 'once more we do profeſs, before 'God, and the whole World, that 'from this time forward we are 'firmly reſolved, not to perſecute or 'moleſt, or ſuffer to be perſecuted 'or moleſted, any perſon whoſo- 'ever, for matter of Religion, no 'not thoſe who profeſs themſelves 'to be of the *Romiſh Church*, nei- 'ther

'ther to trouble nor disturb them 'in the Exercise of their Religion, 'so they live conformable to the 'Laws of the States, &c.

SECT. III.

The Third Reason, because Persecution for Cause of Conscience, is condemned by the antient and later Writers.

Hilary against *Auxentius*, saith thus, The Christian Church doth not persecute, but is persecuted. And Lamentable it is to see the folly of these Times, and the foolish Opinion of this World, in that men think by humane Aid to help God, and with Worldly Pomp and Power to undertake to defend the Christian Church: I ask

ask the Biſhops, what help uſed the Apoſtles, in the publiſhing the Goſpel? with the Aid of what power did they Preach Chriſt, and converted the Heathen from their Idolatry to God? When they were in Priſons, and lay in Chaines, did they praiſe and give thanks to God for any dignities or favours received from the Court, or do you think that *Paul* went about with regal Mandates, or kingly Authority, to gather and eſtabliſh the Church of Chriſt? Sought he Protection from *Nero Veſpatian*?

The Apoſtles wrought with their hands for their own Maintenance, travelling by Land and Water, from Town to City; to preach Chriſt; yea, the more they were forbidden, the more they taught and preached Chriſt; but now, alas, humane help muſt aſſiſt and protect the Faith, and give the ſame Countenance too, and by vain

and

and worldly Honours do men ſeek to defend the Church of Chriſt, as if he by his Power were unable to perform it,

The Church formerly by enduring Miſery and Impriſonment was known to be a true Church: The pretended Church now do terrifie others by Impriſonment, Baniſhment and Miſery, and boaſteth that ſhe is highly eſteemed of the World, when as the true Church cannot but be hated of the ſame.

Tertul ad ſcapulam 'It agreeth 'both with human Reaſon and na-'tural Equity, that every man wor-'ſhip God uncompelled; neither 'beſeemeth it any Religion, to com-'pel another to be of their Religion, 'which willingly and freely ſhould 'be imbraced, and not by conſtraint; 'foraſmuch as the Offerings were 'required of thoſe that freely and 'of good will offered, and not from 'the contrary.

Jerom in Proæm lib. 4. in Jeremiam, 'Hereſie muſt be cut off with 'the Sword of the Spirit, let us 'ſtrike through with the Arrows 'of the Spirit all Sons and Diſci-'ples of miſ-led Hereticks, that 'is, with Teſtimonies of Scrip-'tures; the ſlaughter of Hereticks 'is by the Word of God.

Brentius upon the firſt of the *Corinthians*, chap. 3. 'No man hath 'power to make, or give Laws to '*Chriſtians*, whereby to bind their 'Conſciences; for willingly, freely 'and uncompelled, with a ready de-'ſire, and cheerful mind, muſt thoſe 'that come, run unto Chriſt.

Luther in his Books of the *Civil Magiſtrate*, ſaith, 'The Laws of 'the *Civil Magiſtrates* Government 'extends no further then over the 'Body or Goods, and to that which 'is external, for over the Soul God 'will not ſuffer any man to rule, 'only he himſelf will Rule there; 'wherefore

'wherefore whoſoever doth under-
'take to give Laws unto the Souls
'and Conſciences of men; he
'uſurpeth that Government him-
'ſelf, which appertaineth unto
'God, &c.

'Therefore upon 1 Kings 5. In
'the building of the Temple, there
'was no ſound of Iron heard, to
'ſignifie, that Chriſt will have in
'his Church a free and a willing
'People, not compelled and con-
'ſtrained by Laws and Statutes.

Again he ſaith upon Luke 22.
'It is not the true *Catholick Church*,
'which is defended by the ſecular
'Arm, or humane Power, but the
'falſe and feigned *Church*, which
'although it carries the name of a
'*Church*, yet it denies the power
'thereof.

And upon *Pſal.* 17. he ſaith, 'For
'the true *Church* of Chriſt, know-
'eth not *Brachium ſæculare*, which
the

'the Biſhops now adayes chiefly
'uſe.

Again, in *Poſtil Dom.* 1 *poſt Epipham*, he ſaith, 'Let not Chri-
'ſtians be commanded, but exhor-
'ted; for he that willingly will not
'do that whereunto he is friendly
'exhorted, he is no Chriſtian;
'wherefore they that do compel
'thoſe that are not willing, ſhew
'thereby that they are not *Chriſtian*
'Preachers, but worldly Beadles.

Again upon 1 *Peter* 3. He ſaith
'If the Civil Magiſtrate ſhall com-
'mand me to believe thus and thus,
'I ſhould anſwer him after this
'manner; look you to your civil
'or worldly Goverment, your
'Power extends not ſo far as to
'command any thing in Gods
'Kingdom; therefore herein I may
'not hear you; for if you cannot
'bear it, that any ſhould uſurp Au-
'thority, where you have to com-
'mand; how do you think that

'God ſhould ſuffer you to thruſt 'him from his Seat, and to ſeat your 'ſelf therein.

SECT. IV.

The Fourth Reaſon, Its no prejudice to a Kingdom or Common-wealth, if Liberty of Conſcience be ſuffered to ſuch as fear God, as is or will be manifeſted in ſuch mens lives and converſations, as Scripture Examples teſtifie.

ABraham abode among the *Canaanites* a long time, yet contrary to them in Religion, *Gen.* 13. 7. and 16. 13.

Again, he Sojourned in *Gerar* and King *Abimelech* give him leave to abide

abide in his Land, *Gen.* 20. 21, 23, 24.

Isaac, also dwelt in the same Land, yet contrary in Religion, *Gen.* 26.

Jacob lived Twenty years in one house with his uncle *Laban*, yet differed in Religion, *Gen.* 31.

The People of *Israel* were about Three hundred and thirty years in that infamous Land of *Egypt*, and afterwards seventy years in *Babylon*, all which time they differed in Religion from the State, *Exod* 12. and 2 *Chron.* 36.

Come to the time of Christ, when *Israel* was under the *Romans*, where lived divers Sects of Religion, as *Herodians*, *Scribes* and *Pharisees*, *Saduces* and *Libertines*, *Thudeans* and *Samaritans*, besides the common Religion of the *Jews*, Christ and his Apostles, all which differed from the common Religion of the State, which was like

the worſhip of *Diana*, which almoſt the whole World then worſhipped *Acts* 19. 20.

All theſe lived under the Goverment of *Cæſar*, being no thing hurtful to the Common-wealth,) giving unto *Cæſar* that which was his, and for their Religion and Conſciences towards God, he left them to themſelves, as having no dominion over their Souls and Conſciences; and when the Enemies of Truth raiſed up any Tumults, the wiſdom of the Magiſtrate moſt wiſely appeaſed them, Acts 18. 14. and 19. 35.

SECT. V.

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Several Teſtimonies ſhewing that Conſcience ought to be free, and not to be impoſed upon, and no perſon be compelled to accuſe himſelf, or purge himſelf by Oath, &c.

Accuſare ſe nemo tenetur, ſaith *Vaſquius*, *niſi coram deo: ſecundum illud Chriſoſtom non tibi dico ut te prodas* 'No man is bound to accuſe himſelf but before God, according to that of *Chriſoſtome*, I do not ſay that thou ſhouldſt betray thy ſelf. *Valq; Coniro illuſtres* P. 124. num. 27.

'*Quis ſibi utrumque audeat aſſumere ut unquam ſit ipſe & accuſator*

&

'& *Judex?* Who dares assume to 'himself to be both an Accuser and 'a Judge, saith Austin?

That famous Lawyer *Coke* saith, '*Juramentum in propria est* 'inventio *Diaboli ad detruadendum* 'animas miserorum in infernum. 'The Oath Ex officio, saith he, is 'an invention of the Devil, to cast 'the Souls of miserable people in-'to Hell. *Aug. hom.* 50.

'Let the Judges, saith *Tindall*, 'judge and condemn the Tres-'passes under lawful Witnesses, and 'not break up into the Consciences 'of men after the Example of *Anti-'christs* Disciples, and compel them 'either to forswear themselves, or 'to testifie against themselves, 'which abomination saith he, our 'Prelates learned of *Caiphas*, *Matth.* '26. *saying to Christ, I adjure, or* 'charge thee in the name of the 'Living God that thou tell us whether 'thou be Christ the Son of the Living 'God.

'God. ſee, Tindals Obed. of Chriſt page 22. *Colloſ.* 2.

SECT. VI.

Some remarkable Obſervation, collected out of a Book, entituled, ΘΕΟΛΟΓΙΑ ΕΚΛΕΚΤΙΚΗ, *A Diſcourſe of the Liberty of Propheſying; ſhewing the unreaſonableneſs of preſcribing to other mens Faith, and the Iniquity of perſecuting different Opinions; by* Jer. Tayler D. D. *(ſo ſtiled) Chaplin in Ordinary to his late Majeſty.*

IN his Epiſtle Dedicatory are theſe words: *viz.* 'As contrary as Cruelty is to Mercy, as 'Tyranny

'Tyranny to Charity; ſo is War 'and Bloodſhed to the Meekneſs and 'Gentleneſs of *Chriſtian* Religion.

And further ſpeaks, to diſpute men into Mercies, Compliances and Tolerations mutual; and further adds.

'I deſigned a Diſcourſe to this 'purpoſe, with as much greedineſs, 'as if I had thought it poſſible with 'my Arguments to have perſwaded the rough and hard handed 'Souldiers to have disbanded preſently; for I had often thought 'of the Propheſie, that in the Goſpel, our Swords ſhould be turned 'into Plow-ſhares, and our Spears 'into Pruning-hooks.

'I thought it my duty to plead 'for Peace and Charity, and Forgiveneſs, and Permiſſions mutual.

'Although we muſt contend 'earneſtly for the Faith, yet this 'contention muſt be with Arms fit

'for

'for the Chriſtian Warfare, the
'Sword of the Spirit, the Shield of
'Faith, &c. but not with other
'Arms; for a Church-man muſt
'not be a Striker, for the Weapons
'of our Warfare are not Carnal, but
'Spiritual.

'I being moſt of all troubled,
'that men ſhould be perſecuted, and
'afflicted, for diſagreeing in ſuch
'opinions, which they cannot with
'ſufficient grounds obtrude upon
'others neceſſarily, becauſe they
'cannot propound them infallibly.

'Conſiderations (are to be had)
'to the Perſons of men, and to the
'Laws of Charity more then to the
'triumphing in any Opinion, &c.

'If the Perſons be *Chriſtians* in
'their life, and *Chriſtians* in their
'profeſſion; if they acknowledge
'the Eternal Son of God for their
'Maſter, and the Lord, and live in
'all relations as becomes Perſons
'making ſuch profeſſions, why then

'ſhould

'ſhould I hate ſuch Perſons whom
'God loves, and who love God,
'who are pertakers of Chriſt, and
'Chriſt hath a Title to them, who
'dwell in Chriſt, and Chriſt in
'them, becauſe their underſtand-
'ings have not been brought up
'like mine, have not had the ſame
'Maſters, they have not met with
'the ſame Books——have not the
'ſame Opinions that I have, and do
'not determine their School Queſti-
'ons to the ſame ſence of my Sect
'or Intereſt?

'And whatſoever is againſt the
'Foundation of Faith or contrary
'to good Life--or deſtructive to hu-
'mane ſociety--is out of the limits
'of my Queſtion, and doth not pre-
'tend to compliance or toleration.

'The fault I find and ſeek to re-
'medy is, That men are ſo dogma-
'tical and reſolute in their Opini-
'ons, and impatient of others diſ-
'agreeing in thoſe things wherein

'is

'is no ſufficient means of Union and
'Determination, but that men
'ſhould let Opinions and Problems
'not be obtruded as Axioms, nor
'Queſtions in the vaſt collection of
'the Syſteme of divinity be adop-
'ted into the Family of Faith.

'Its hard to ſay, that he who
'would not have men put to death
'or puniſhed corporally for ſuch
'things, for which no human Au-
'thority is ſufficient for Cogni-
'zance, or Determination, or com-
'petent for inflictions; that he per-
'ſwades to an indifferency when
'he refers to another Judicatory,
'which is competent, ſufficient,
'infallible, juſt, and highly ſevere---
'for God alone muſt be Judge of
'theſe matters, who alone is Maſter
'of our Souls, and hath the Domi-
'nion over humane underſtanding
'——God alone is Judge of erring
'Perſons.

'I earneſtly contend, that another
'mans

'mans Opinion ſhall be no Rule to 'mine, and that my Opinion ſhall 'be no Snare and Prejudice to my 'ſelf; that men uſe one another ſo 'charitably, that no error or vio-'lence tempt men to Hypocriſie; 'this very thing being one of the 'Arguments I uſed to perſwade 'Permiſſions, leſt Compulſion in-'troduce Hypocriſie, and make Sin-'cerity troubleſom, &c.

'From the Dictates of holy 'Scriptures; it is obſervable, that 'this, with its appendant degrees, 'I mean, reſtraint of Propheſying, 'impoſing upon other mens under-'ſtandings, being Maſters of their 'Conſciences, and lording it over 'their Faith, came in with the re-'tinue and train of Antichriſt, as 'other abuſes and corruptions of 'the Church did, by reaſon of the 'iniquity of the times, and the cool-'ing of the firſt heats of *Chriſtianity*, 'and the increaſe of intereſt, and

'the

'the abatements of *Christian* ſim-
'plicity, when the *Churches* for-
'tune grew better, and her Sons
'grew worſe, and ſome of her Fa-
'thers worſt of all: For in the firſt
'three hundred Years there was
'no ſign of perſecuting any man
'for his Opinion, though at that
'time there were very horrid Opi-
'nions commenced —— and they
'who uſed all means —— *Chriſtian*
'and Spiritual, for their diſimprove-
'ment and conviction, thought not
'of uſing corporal force —— and
'therefore I do not only urge their
'not doing it, as an Argument of
'the unlawfulneſs of ſuch proceed-
'ing, but their defying it, and ſpeak-
'ing againſt ſuch practiſes as unrea-
'ſonable, and deſtructive to *Chri-*
'*ſtianity*, for ſo *Tertullian* is expreſs,
'*Humani juris & naturalis poteſtatis*
'*uni cuique quod putaverit colere, ſed*
'*nec religionis eſt cogere religionem*
'*quæ ſuſcipi debet ſponte non vi*: its

'of

'of humane right and natural po-
'wer for every one to worſhip
'what he thinks; but neither is it
'the part of Religion to compel
'Religion, which ought to be un-
'dertaken of its own accord.

'The ſame is the Doctrine of
'*Cyprian*, *Lactantius*, *Hillary*, *Mi-*
'*nutius Fælix*, *Sulpitius*, *Severus*,
'*Chriſoſtom*, *Hierom*, *Auſtin*, *Damaſcen*,
'*Theophilact*, *Socrates Scholaſticus*,
'and *Bernard*.

'All wiſe Princes till they were
'over-born with Faction, and ſo-
'licited by peeviſh perſons, gave
'Toleration to differing Sects ——
'But at firſt there were ſome here-
'tical perſons, that were ſo impa-
'tient, they were the men that firſt
'intreated the Emperor to perſe-
'cute the Catholicks: but till four
'hundred years after Chriſt, no
'Catholick perſons, or very few,
'did provoke the ſecular Arm, or
'implore its aid againſt the Here-
'ticks;

'ticks; ſave only that *Arrius* be-
'haved himſelf ſo ſeditiouſly and
'tumultuarily that the *Nicene* Fa-
'thers procured a temporary De-
'cree for his relegation; but it was
'ſoon taken off, and God left to be
'his Judge.

'But as the Ages grew worſe, ſo
'men grew more cruel and unchri-
'ſtian; and in the Greek Church
'*Atticus* and *Neſtorius* of *Conſtanti-*
'*nople*, *Theodocius* of *Synoda*, and
'ſome few others, who had for-
'gotten the mercies of their great
'Maſter, and their own duty, grew
'implacable, and furious, and im-
'patient of contradiction.

'It was a bold and arrogant
'Speech which *Neſtorius* made in
'his Sermon before *Theodotius* the
'younger; *Da mihi, O Emperator,*
'*terram ab Hæreticis repurgatam &*
'*ego tibi viciſſim cœlum dabo; diſper-*
'*de mecum Hæreticos, & ego tecum*
'*diſperdam Perſas*; which is in Eng-
'liſh,

'liſh, O Emperor, give to me the 'Land purged from Hereticks; 'and I, inſtead thereof, will give 'thee Heaven: deſtroy me the 'Hereticks, and I will deſtroy with 'thee the *Perſians*: It was as ground-'leſs, as unwarrantable, as it was 'bloody and inhumane. And we 'ſee the contrary events prove 'truer; for *Theodoſius* and *Valenti-'nian* were proſperous Princes, and 'have the reputation of great pie-'ty; but they were ſo far from do-'ing what *Neſtorius* had ſuggeſted, 'that they reſtrained him from his 'violence and immanity; and *Theo-'doſius* did highly commend *E. Pro-'clus*, for his ſweetneſs of deport-'ment towards erring perſons, far 'above the cruelty of his Prede-'ceſſor *Atticus*.

'And the experience which *Chri-'ſtendom* hath had in this laſt age, 'is Argument enough, That Tole-'ration of differing opinions is ſo

'far

'far from disturbing the publick 'peace, or destroying the In-, 'terest of Princes, and Common-'wealths, that it doth advantage 'the Publick, it secures the Peace, 'because there is not so much as the 'Pretence of Religion left to such 'persons to contend for, it being al-'ready indulged to them.

'When *France* fought against the '*Hugonots*, the spilling of their own 'Blood was Arguments enough of 'the imprudence of that way of 'promoting Religion; but since 'she hath given permission to 'them, &c.

'The great instance is in the dif-'fering Temper, Government, and 'Success which *Margaret* of *Parma*, 'and the Duke of *Alva* had; the 'clemency of the first had almost 'extinguished the Flame; but when 'she was removed, D. *Alva* suc-'ceeded, and mannaged the matter 'of Religion with Fire and Sword,

'he made the Flame ſo great, that
'his Religion, and his Prince too,
'had both been almoſt turned out
'of the Countrey; *Pellie medio ſa-*
'*pientiam quoties res agitur*, ſaid,
'Ennius, [*Wiſdom is driven out, when*
'*the matter is acted by force.*]

['And therefore the beſt of
'men, and moſt glorious of Prin-
'ces, were alwayes ready to give
'*Toleration.*]

'*Eſebeus* in his ſecond Book of
'the life of *Conſtantine*, reports
'theſe words of the Emperor, *Pa-*
'*rem cum fidelibus ij qui errant pacis,*
'*& quietis fruitionem gaudentes ac-*
'*cipiant: ipſa ſi quidem communicati-*
'*onis & ſocietatis reſtitutio ad rectam*
'*etiam veritatis viam perducere po-*
'*teſt; nemo cuiquam moleſtus ſit, quiſ-*
'*que quod animo deſtinat hoc etiam*
'*faciat; Let them which err with joy*
'*receive the like fruition of Peace and*
'*quietneſs with the Faithful, ſith the*
reſtoring

'*reſtoring of communication, and ſo-*
'*ciety may bring them into the right*
'*Way of Truth: Let none give mole-*
'*ſtation to any; let every one do as he*
'*determines in his mind.*

'And indeed there is great rea-
'ſon for Princes to give Toleration
'to diſagreeing perſons, whoſe O-
'pinions cannot by fair means be
'altered; for if the perſons be con-
'fident, they will ſerve God accor-
'ding to their perſwaſions; and if
'they be publickly prohibited, they
'will privately convene, and then
'all thoſe inconveniences, and miſ-
'chiefs, which are Arguments a-
'gainſt the permiſſion of Conventi-
'cles, are Arguments for the pub-
'lick permiſſions of differing Reli-
'gions, &c. —— they being re-
'ſtrained, and made miſerable, in-
'dears the diſcontented perſons
'mutual, and makes more hear-
'ty and dangerous confederati-
'ons.

'King *James* in his Letters to the 'States of the *United-Provinces*, da-'ted *March* 6. 1613. thus wrot—— '*Ita ut prohibeatis Miniſtros veſtros* 'ne eas diſputationes in ſuggeſtum aut 'ad plebem ferant, ac diſtricte impere-'tis ut pacem colant ſe in vicem toler-'ando in iſta opinionum ac ſententia-'rum diſcrepantia—— *So that you may* 'forbid your Miniſters, that they bring 'not thoſe Diſputations into the Pulpit, 'or to the People, and ſtrictly com-'mand, that they embrace peace a-'mong themſelves, by Tolerating in 'that difference of Opinions, and Judg-'ments.

'The like Counſel in the diviſi-'ons of *Germany*, at the firſt Refor-'mation, was thought reaſonable 'by the Emperor *Ferdinand*, and 'his excellent Son *Maximilian*; for 'they had obſerved, That Violence 'did exaſperate was unbleſt, un-'ſucceſful, and unreaſonable; and

'therefore

'therefore they made Decrees of 'Toleration.

'And the Duke of *Savoy* repent-'ing of his War, undertaken for 'Religion againſt the *Piedmontans*, 'promiſed them Toleration; and 'was as good as his word — As 'much is done by the nobility of '*Polonia*: ſo that the beſt Princes 'and the beſt Biſhops gave Tolera-'tion and Impunities (but it is 'known, that the firſt Perſecution 'of diſagreeing Perſons was by the '*Arrians*, by *Circumcellians*, and '*Donatiſts*, and from them they of 'the Church took Example, &c.) 'And among the *Greeks* it became 'a publick and authorized practiſe, 'till the queſtion of Images grew 'hot and high; for then the Wor-'ſhippers of Images, having taken 'their example from the Empreſs '*Irene*, who put her ſon's eyes out 'for making an Edict againſt Ima-'ges, began to be as cruel, as they

'were

'were deceived, eſpecially, being 'encouraged by the Pope of *Rome*, 'who then blew the Coales to ſome 'purpoſe.

'I may upon this occaſion give 'account of this affair in the Church 'of *Rome*, it is remarkable that till 'the time of *Juſtinian* the Empe-'ror, *A. D.* 525. the *Catholicks* and '*Novatians* had Churches indiffer-'ently permitted even in *Rome* it 'ſelf, but the Biſhops of *Rome*, whoſe 'intereſt was much concerned in it, 'ſpoke much againſt it, and labour-'ed the eradication of the *Novati-'ans*; and at laſt when they got 'power into their hands they ſer-'ved them accordingly; but it is 'obſerved by *Socrates* that when 'the firſt perſecution was made a-'gainſt them at *Rome* by Pope *In-'nocent* the firſt, at the ſame inſtant 'the *Goths* invaded *Italy*, and be-'came Lords of all, it being juſt in 'God, &c.

'And

'And I have heard it obſerved as 'a bleſſing upon S. *Auſtin* (who was 'ſo merciful to erring Perſons) as 'the greateſt part of his life—— 'to tolerate them, and never to in-'dure that they ſhould be given o-'ver to the ſeculer power to be kil-'led) that the very night the *Van-'dals* ſet down before his City of '*Hippo*, to beſiege it, he died, and 'went to God; being taken from 'the miſeries to come.

'But in the Church of *Rome*, the 'Popes were the firſt Preachers of '*Force* and *Violence* in matters of O-'pinion, and that ſo zealouſly that 'Pope *Vigilius* ſuffer'd himſelf to be 'impriſoned, and handled roughly 'by the Emperor *Juſtinian*, rather 'then he would conſent to the re-'ſtitution and peace of certain diſa-'greeing perſons, &c.

'The firſt that preached that 'Doctrine was *Dominick*, the Foun-'der of the Begging Order of *Fri-*

ars:

'*ars*: The *Friars* Preachers, in me-
'mory of which the Inquiſion is
'intruſted only to the *Fryars* of his
'order; and if there be any force
'in Dreams, or truth in Legends,
'&c. —— This very thing might be
'ſignified by his mothers Dream,
'who the night before *Dominick*
'was born, dreamed ſhe was
'brought to bed of a huge Dog,
'with a Fire-brand in his mouth;
'ſure enough however his Diſciples
'expound the Dream, it was a bet-
'ter ſign that he ſhould prove a *Ra-*
'*bid* furious incendiary then any
'thing elſe, what ever he might be
'in the other parts of this life; in
'this Doctrine he was not much
'better, as appears in his deport-
'ment towards the *Abligences*, a-
'gainſt whom he ſo preached ——
'*Adeo quidem ut centum hereticorum*
'*millia ab octo millibus catholicorum*
'*fuſe & interfecta fuiſſe probiantur*,
'ſaith one of him, and of thoſe who

'were

'were taken, one hundred and eigh-
'ty were burned to death, becauſe
'they would not abjure their Do-
'ctrine; this was the firſt Exam-
'ple of putting erring Perſons to
'death, that I find in the *Romiſh*
'Church.

'By this time I hope it will not
'be thought unreaſonable to ſay,
'He that teaches mercy to erring
'Perſons teaches indifferency in Re-
'ligion, unleſs ſo many Fathers,
'and ſo many Churches, and the
'beſt of Emperors, and all the
'World (till they were abuſed by
'Tyranny, Popery and faction) did
'teach indifferency: For;

'I have ſhewn that Chriſtianity
'doth not puniſh corporally, per-
'ſons erring Spiritually, but indeed
'Popery doth.

'The *Donatiſts*, and *Circumcelli-*
'*ans*, and *Arrians*, and *Itaciani*, they
'of old did in the middle Ages: the
'Patrons of Images did, and the Pa-
'piſts

'piſts at this day do, and have done 'ever ſince they were taught it by 'their St *Dominick*.

'Let all Errors be as much, and 'as zealouſly ſuppreſt as may be, 'but let it be done by ſuch means as 'are proper inſtruments of their 'ſuppreſſion, by Preaching and Diſ-'putation, by Charity and Sweet-'neſs, by Holineſs of Life, Aſſiduity 'of Exhortation, by the Word of 'God, and Prayer.

'For theſe wayes are moſt natu-'ral, moſt prudent, moſt peaceable 'and effectual, only let not men be 'haſty, in calling every diſliked O-'pinion by the name of Hereſie; 'and when they have reſolved that 'they will call it ſo, let them uſe 'the erring perſon like a Brother, 'not beat him like a Dog, or con-'vince him with a Gibbit, or vex 'him out of his underſtanding or 'perſwaſion.

Thus

Thus far *Jer. Talyer*; these Passages being truly collected out of his Epistle, where are many more to the same purpose; to which the Reader is referred for further satisfaction, if he desire it: And further in his Sixteenth Section, for the lawfulness of Princes giving Toleration to several Religions, he hath these Passages.

'For it may be safe in diversity 'of persuasions, and it is also a 'part of Christian Religion, that 'the Liberty of mens Consciences 'should be preserved in all 'things, where God hath not set a 'limit ——

'That the Soul of man should be 'free and acknowledge no Master 'but Jesus Christ.

'That matters Spiritual should 'not be restrained by punishments 'corporal.

'That the same meekness and Charity

'Charity ſhould be preſerved in the 'promotion of Chriſtianity, that 'gave it foundation, and increment, and firmneſs in its firſt publication.

'And that Perſons ſhould not 'more certainly be condemned 'then their Opinions confuted.

'And laſtly, That the Infirmities 'of men, and difficulties of things, 'ſhould be both put in ballance, 'to make abatement in the diffinitive ſentence againſt mens perſons.

'As Chriſtian Princes muſt look 'to the intereſt of their Goverment; 'ſo eſpecially muſt they conſider 'the intereſts of Chriſtianity, and 'not call every redargution, or modeſty, diſcovery of an eſtabliſhed 'Error, by the name of the diſturbance of the Peace; For,

'It is very likely that the peevi-'ſhneſs, and impatience of contradiction

'diction in the Governors may
'break the peace.

'Let them but remember the
'Gentleneſs of Chriſtianity; the
'Liberty of Conſciences which
'ought to be preſerved; and let
'them do juſtice to the perſons,
'whoever they are that are pee-
'viſh; provided no mans perſon
'be over-born with prejudice:
'For,

'If it be neceſſary for all men to
'ſubſcribe to the preſent eſtabliſh-
'ed Religion; by the ſame reaſon, at
'another time, a man may be bound
'to ſubſcribe the contradictory, and
'to all Religions in the World.
'Uncharitableneſs is much preven-
'ted when no perſon is on either
'ſide engaged upon revenge, or
'troubled with diſgrace, or vexed
'with puniſhments, by any decre-
'tory ſentence againſt him: It was
'the ſaying of a wiſe States-man,
'(I mean *Thuanus*) *Hæretici qui pace*
'*dat*

'data factionibus ſcinduntur, perſecu-
'tione uniuntur contra. Remp. —— *If*
'you perſecute Hereticks, or Diſcre-
'pants, they unite themſelves as to a
'common defence; if you permit them,
'they divide themſelves upon private
'intereſt, and the rather if this in-
'tereſt was an ingredient of the Opi-
'nion.

SECT. VII.

Inſtances out of divers Authors treating on the ſame Subject, Collected by W. C. *deceaſed.*

Chriſoſtomus ſaid, 'It is not the
'manner of the Children of
'God to Perſecute others to death
'about their Religion; but it hath
'been, and is their condition to be
'put to death themſelves for the
'Teſtimony of the Truth. More-
'over,

'over, (ſaid he) the ſhedding of 'Blood about Religion, is an evi-'dent token of Antichriſt, *Relig.* '*Uriſ. pag.* 192.

Haywardus ſaid, 'That the beſt 'Writers of that time did agree in 'one opinion, and with *Tertulliano*, '*Lactantio*, *Caſſidoro*, and *Joſephus*, '&c. That People muſt inform 'men to imbrace Religion with 'Reaſon, and not compel them by 'violence.

'I have for long ſeaſon determi-'ned, ſaid one of the Kings of '*France*, to reform the Church, 'which with out Peace (ſaid he) I 'cannot do, and it is impoſſible to 'reform, or convert people by vio-'lence.

'I am King *as a Shepherd*, '(ſaid he) and will not ſhed the 'Blood of my Sheep, but will ga-'ther them through the mildneſs 'and goodneſs of a King, and not 'through the power of Tyranny:

'And

'And I will give them that are of 'the reformed Religion right Li- 'berty to live and dwell free, with- 'out being examined, perplexed, 'moleſted, or compelled to any 'thing contrary to their Conſci- 'ences; for they ſhall have the free 'exerciſe of their Religion, &c. 'vide *Chron. Vande Underg* 2. *deel.* 'page. 1514.

'*Luther* ſaid, 'That the Hypo- 'crites Church was to be known 'by its Manners, whoſe Image and 'Sign was *Eſau*, yet ſhe boaſted of 'God, and would be accounted his 'Church, but lived wholly accor- 'ding to the World. Further (ſaid 'he) the true Church is not de- 'fended by a Fleſhly Arm, which 'wicked Biſhops eſpecially uſe, and 'cry unto. *Theſau. pag.* 622.

Calvin ſaid, 'That the Apoſtle 'gave to underſtand, that to exer- 'ciſe authority over ones Faith, was 'in no wiſe juſt, nor tolerable: (yea,

(yea, said he) It is Tyranny in the 'Church; for FAITH ought to 'be free from all Subjection of 'men.

When several of the Priests in the low Countries requested of the Prince and States, that they would introduce Ordinances and Discipline, according to their Opinions; but the Prince, and the States, rejected their requests, esteeming them prejudicial both to Religion and Pollicy; when they observed the diverse Opinions that were among the People, concluding, *It was the best way to perserve unity among the People, to give Liberty to all, and to Compel none*, Anno 1608. Edict. Fol. 27.

Areneus affirmed, 'That all for-'cing of Conscience, though it was 'but a forbiding of the Exercise, 'which is esteemed by one or ano-'ther, to be necessary to Salvation, 'is in no wise right nor fitting: *He*

alſo affirmed, 'That through diver-
'ſities of Religions the Kingdom
'ſhould not be brought into any di-
'ſturbance.

The Antient Reformed Proteſtants termed that forcing of Conſcience, when they were conſtrained to leave off the exerciſe of their Religion, ſaying, '*Car nous privant*
'*de noſtre Religion on nous tiendroit*
'*en une continuele mors corporelle &*
'*ſpirituelle* (that is) For to deprive us of our Religion, is to keep us in a perpetual corporal and ſpiritual death; adding thereunto, 'How
'that they would rather be put to
'death then be bereaved of the ex-
'erciſe of their Religion, &c. And
'alſo they teſtified, how that the
'Religion which was defended
'with Cruelty, was not grounded
'upon the Word of God.

Lactantius ſaid, 'If you will with
'blood, with evil, and with tor-
'ments, defend the Worſhip, it ſhall
not

'not thereby be defended but pol-
'luted, *Lib.* 5. *Chap.* 20.

Conſtantius the Emperor ſaid, 'That it was enough that he per-
'ſerved the unity of the FAITH,
'that he might be excuſable before
'the Judgment Seat of God; and
'that he would leave every one to
'his own underſtanding, accor-
'ding to the account he will give
'before the Judgment Seat of
'Chriſt: Hereto may we ſtir up
'People (*ſaid he*) not compel them,
'beſeech them to come into the uni-
'ty of the Chriſtians; but to do
'VIOLENCE to them, we
'will not in no wiſe. *Sabaſt. Frank.*
'*Cron. Fol.* 127.

Auguſtinus ſaid, 'Some diſturbed
'the Peace of the Church, while
'they went about to root out the
'TARES before the time; and
'through this Error of Blindneſs
'(*ſaid he*) are they themſelves ſepa-

'rated, ſo much the more from be-
'ing united unto Chriſt.

Retnaldus teſtified, 'That he who
'with Impriſoning and Perſecuting
'ſeeketh to ſpread the Goſpel, and
'greaſeth his Hands with Blood,
'ſhall much rather be looked upon
'for a wild Hunter, then a Preach-
'er, or a Defender of the Chriſtian
'Religion.

The *State* of *Holland* teſtified,
'*Dat waer vervolginghen Zijndatter*
'*daer al in roere is, maer waer geen en*
'*ſijder verſcheijden Religion dat dare*
'*alle ſaelren ſtilder ſijn ſo oolr in onſe*
'*i den is bevon den*: that is, Where
'there was Perſecution, there was
'all in diſtraction, but where there
'was none (though there were ſe-
'veral Religions) there all things
'were the quieter, as hath been
'evident in our dayes, *ſaid they*,
'*Vide Urede Handel Van. Col. Fol.*
'53.

Calvin ſaid, 'That thoſe that
'are

'are ſet over us muſt be obeyed, if 'that the Command of God be not 'thereby diſobeyed; but if they 'lead us from obedience to God, 'and preſumptiouſly, ſtrive againſt 'the Lord, then muſt they not be re-'garded, *ſaid he*, to the end that 'God with his Authority may re-'tain the preheminence.

A Book written in French, *by* N. M. Anno 1576. *hath this Sentence in it.*

'Thoſe Princes that have ruled 'by Gentleneſs and Clemency, ad-'ded to juſtice; and have exerciſed 'Moderation and Meekneſs to-'wards their Subjects, alwayes 'greatly Proſpered, and Reigned 'long.

'But on the contrary, thoſe Prin-'ces that have been Cruel, Unjuſt, 'Perfidious, and Oppreſſors of their Sub-

'Subjects, have ſoon fallen, they 'and their Eſtate into danger, or 'total ruin.

Veritus ſaid, 'Seeing Chriſt is a 'LAMB, whom you profeſs to 'be your Head and Captain, then 'it behoveth you to be Sheep, and 'to uſe the ſame WEAPONS, 'which he made uſe of; for he will 'not be a Shepherd of Wolves, and 'wild Beaſts, but only of SHEEP; 'wherefore if you loſe the Nature 'of Sheep (*ſaid he*) and be changed 'into Wolves, and wild Beaſts, and 'uſe fleſhly Weapons, then will you 'exclude your ſelves out of his 'Calling; and forſake his Banner, 'and then will he not be your Cap-'tain.

Stephanus King of *Poland* ſaid, 'It 'belongeth not to me to reform the 'Conſcience, I have alwayes glad-'ly given that over to God, which 'belongeth to him, and ſo ſhall 'I do now; and alſo for the future,

'I will ſuffer the WEEDS to 'grew untill the time of Harveſt; 'for I know that the number of 'Believers are but ſmall, therefore, 'ſaid he, when ſome were proceeding in perſecution, '*Ego ſum Rex* '*Populorum non Conſcientiarum*, that is, I am the King of the People, not of their Conſciences: he alſo affirmed, 'That Religion was not 'to be planted with FIRE and SWORD, *Chron. Van. de Rel.* '*Urijh. 2. deel.*

Tindal ſaid, 'The New *Teſta-* '*ment* of Chriſt ſuffered no Law of 'Compelling, but alone of Perſwa- 'ding and Exhorting, *Fox. Acts* and *Mon.* page 1338.

The Prince of *Orange* teſtified, *Anno* 1579. 'That it was impoſſible 'that the Land ſhould be kept in 'Peace except there was a free To- 'leration in the Exerciſe of Reli- 'gion.

'Where haſt thou ever read in 'thy

'thy dayes (ſaid *Menno*) in the 'Writings of the Apoſtles, that 'Chriſt or the Apoſtles ever cryed 'out to the Magiſtrates, for their 'Power, againſt them that would 'not hear their Doctrine, not obey 'their Words? I know certainly, 'ſaid he, that where the Magiſtrate 'ſhall Baniſh with the SWORD, 'there is not the right Knowledge, 'ſpiritual Word, nor Church of 'Chriſt, it is *Invocare Brachium Se-* '*culare.*

'It is not Chriſtian, like but 'Tyrannical, ſaid D. *Philipſon*, to 'Baniſh and Perſecute People a- 'bout FAITH and Religion, and 'they that ſo do are certainly of 't he *Phariſaical* Generation, who 'reſiſted the Holy Ghoſt.

'*Eraſmus* ſaid, 'That though 'they take our Moneys and 'Goods, they cannot therefore 'hurt our Salvation; they afflict 'us much with Priſons, but they

'do

'do not thereby ſeparate us from 'God, *In de Krijdges wrede, Fol.* '63.

Lucernus ſaid, 'He that com-'mandeth any thing, wherewith 'he bindeth the Conſcience, this is 'an Antichriſt, *Inde Benuſe diſp.* '*Fol.* 71.

It was *Luther*'s Opinion, 'That 'thoſe that ſtirred up the Princes 'to perſecute about Religion, they 'raiſed the Uproar, *Theſaur.* pag. '679.

REASONS

SECT. VIII.

Several Reaſons rendred, why no outward Force, nor Impoſition, ought to be uſed in Matters of Faith and Religion, by R. H. *S.* F. *and* F. H.

LIBERTY of CONSCIENCE ought to be allowed in the dayes of the Goſpel, in the free Exerciſe of it to God-ward (without Compulſion) in all things relating to His Worſhip, for theſe REASONS following.

1. Becauſe the General and Universal Royal-Law of Chriſt commands it, *Matthew* 7. 12. *All things whatſoever ye would that men ſhould do to you, do yeven ſo to them: for this*

this is the Law and Prophets——

That which every man would have, and receive from another, he ought by Chriſts RULE to give and allow it to another. But every man is willing to have the LIBERTY of his OWN CONSCIENCE, therefore ought to ALLOW it to another.

2. Becauſe no man can perſwade the Conſcience of another, either what God is, or how he ſhould be worſhipped, but by the Spirit, which God hath given to inſtruct man in the Ways of Truth.

3. Becauſe, all Obedience or Service that is obtained by force, is for fear of Wrath, and not from Love, nor for Conſcience ſake; and therefore will but continue ſo long as that fear or force abides upon them.

4. Becauſe, that by forcing, no man can make a Hypocrite to be

a true Believer; but on the contrary, many may be made Hypocrites.

5. Becauſe, that in all forced Impoſitions upon mens Conſciences, there is ſomething of the wrath of man exerciſed, which works not the Righteouſneſs of God, but rather begets enmity in the heart one towards another.

6. Becauſe, that by forcing any thing upon mens Conſciences, as to matters of Faith and Worſhip, many are hardened in their hearts againſt the things impoſed; when as otherwiſe, through Love and gentle Inſtructions their hearts might be perſwaded to willing obedience.

7. Becauſe, that Perſecution for Conſcience contradicteth Chriſts Charge, *Matthew* 13. who bids that the Tares (or falſe Worſhippers) be ſuffered to grow together in

in the Field (or World) till the Harveſt (or End of the World.)

8. Becauſe, Force is contrary to the end for which it is pretended to be uſed (*viz.*) The preſervation and ſafety of the Wheat, which End is not anſwered by Perſecution, becauſe the Wheat is in danger to be plucked up thereby, as Chriſt ſaith.

9. Becauſe to Force is inconſiſtant with the belief of the Jews Converſion (and other falſe Worſhippers) which is prayed for by the publick Teachers, and cannot be attained, if Perſecution for Conſcience be proſecuted.

10. Becauſe they that impoſe upon mens Conſciences, exerciſe Dominion over mens Faith, which the Apoſtles denied, ſaying, *They had not Dominion over any mans Faith.*

11. Becauſe, Impoſition upon mens Conſciences neceſſitates them to

to ſin, in yielding a Conformity contrary to their own Faith; for whatſoever is not of a mans own Faith, is ſin.

12. Becauſe, that Impoſition and Force wreſtles with fleſh and blood, and carnal Weapons, which are contrary to the Apoſtles Doctrine, who ſaid, *Our Weapons are not Carnal, but Spiritual, and Mighty through God; and we wreſtle not with Fleſh, and Blood.*

13. Becauſe, there is but *One Judge, Law-giver*, and *King* in and over the Conſcience, as the Saints have teſtified in the Scriptures of Truth; and whoſoever would intrude, ſo as to be Judge and Law-giver over the Conſcience, intrencheth upon the Perogative of Chriſt, *Iſa.* 33. 22. *James* 4. 12.

14. Becauſe, it is propheſied in *Iſa.* 11. *The Woolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and there ſhall be no Deſtroyer*

ſtroyer in all the Holy Mountain: And therefore no Impoſition upon mens Conſciences.

15. Becauſe, to impoſe upon mens Conſciences for differences in Faith, is contrary to the Advice of the Apoſtle, who directs People *to wait upon God to be ſatisfied*, and not to the Magiſtrates, or others to be forced; who ſaith, *whereunto we have attained, let us walk; and wherein any man is otherwiſe minded, God ſhall reveal, even that unto him.*

16. Becauſe, to force mens Conſciences, and to lay Yoaks upon them, is to make void the Bloodſhed and Sufferings of Chriſt, who ſits upon the Throne of the Conſcience, and gives liberty there; and commands us to ſtand faſt in that liberty, and not to be entangled though the Impoſitions of men, or Yoak of bondage, *Gal.* 5. 6.

17. Be-

17. Becauſe, in all Nations the different Profeſſions and Perſwaſions of Religion, are either Friends or Enemies to the Governors; if Friends then obliged by that bond; if Enemies then Chriſt's Command is to take place, who ſaith, *Love your Enemies*, which if obſerved, Perſecution for Conſcience will be avoided.

18. Becauſe Toleration of different Perſwaſions in Religion was allowed in the *Jewiſh* State, as not inconſiſtant with their Safety, and that in things contrary each to other, as the *Sadducees*, *Phariſees*, *Eſſeans*, *Herodians*, with others.

19. Becauſe, the true Religion cannot be preached up by force of ARMES, and the primitive Chriſtians deteſted that Form of Proceedings.

20. Becauſe, no man hath ſuch power (by outward compulſion) over

over the Souls and Conſciences of other men, as to lay a neceſſity on them to believe that which they do not believe, or not to believe what they do believe; true Faith being the Gift of God.

21. Becauſe, If the Magiſtrate impoſeth upon the Conſcience, he muſt either do it as a Magiſtrate, or as a Chriſtian. Not as a Magiſtrate, for then *Heathens* (being Magiſtrates) have the ſame power to impoſe; and ſo, by Revolutions, and Conqueſts, may come to give Laws to Chriſtians, and compel them to Idolatry. 2. Not as Chriſtians, for that contradicts Chriſt's ſaying, *The Kings of the* Gentiles *exerciſe Lordſhip over them, but it ſhall not be ſo among you, for all ye are Brethren.*

22. Becauſe by the ſame Rule and Reaſon that the Magiſtrates of one Nation ought to impoſe upon, and perſecute for Conſcience, the Magiſtrates in all other

Nations ought to do the ſame, and ſo the greateſt part of Mankind may come to be deſtroyed, there being more that Diſſent, than are at Unity in Matters of Faith and Religion.

23. Becauſe the ſtrength of Truth, and its Conqueſt over Falſity and Deceit is beſt diſcovered by letting both have their Liberty, from outward Compulſion; For no doubt, had outward Force been leſs uſed, the prevalency of Truth had been more manifeſt, and that wiſe Saying, truly experienced in the World, *viz. That which is of God will ſtand, and that which is not will come to nothing.*

24. Becauſe, the Diſciples of Chriſt are rebuked by him for deſiring the Deſtruction of thoſe that were contrary to him, and would not receive Him; which zeal is ſharply reproved in his Saying, *They knew not what Spirit they were of.*

25. Be-

25. Becauſe, to impoſe upon mens Conſciences, and to deſtroy their Perſons for difference in Religion, is contrary to the end of Chriſt's coming, who, ſaith, *He came not to Deſtroy mens Lives but to ſave them.*

26. Becauſe, People of divers Religions in one Nation, if not tolerated, muſt ſome of them be deſtroyed or removed, by baniſhment? If deſtroyed, the Conſtancy and Patience of the Sufferers for their Faith, moving Pity and Commiſeration, makes men more ready to own, then to reject their Faith; and ſo rather multiplies, than leſſens the number of its Profeſſors; if baniſhed, this renders the Baniſhed as ſo many Enemies abroad, ready upon all occaſions to diſturb the Peace and Tranquillity of their own native Country. There is therefore in order to the outward welfare of all Nations, a kind of

neceſſity for a Toleration in them of all Religions.

27. Becauſe, to impoſe upon mens Conſciences begets a hatred againſt the Impoſers in thoſe who are impoſed upon, and forced thereby to violate their Conſciences towards God, in matters of Worſhip.

28. Becauſe, men are commanded to be ſubject to the Powers that are, for Conſcience ſake, and therefore ſuch Powers ought not to perſecute men for Conſcience ſake, being that is preſcribed for the Rule of Obedience, the Scriptures ſaying, *Be ye ſubject not only for Wrath, but for Conſcience ſake.*

SECT.

SECT. IX.

Several Sayings collected from the Speeches, and Writings of King Charles *the First.*

AND we find aſſerted by King *Charles* the Firſt, in his Book known by the Name of EIKΩN BAΣIΛIKH, as followeth.

Pag. 67. In his Prayer to God, he ſaid, Thou ſeeſt how much Cruelty among Chriſtians is acted, under the colour of Religion; as if we could not be Chriſtians, unleſs we crucifie one another.

Pag. 28. Make them at length ſeriouſly to conſider, that nothing *violent* and *injurious* can be religious.

Pag.

Pag. 70. Nor is it ſo proper to hew out religious Reformations by the Sword, as to poliſh them by *fair* and *equal Diſputations*, among thoſe that are moſt concerned in the Differences, whom, not Force, but Reaſon ought to convince.

Sure in Matters of Religion, thoſe Truths gain moſt upon mens Judgments and Conſciences which are leaſt urg'd with *Secular Violence*, which weakens Truth with Perjudices.

Pag. 115. It being an Office not only of Humanity, rather to uſe Reaſon then Force, but alſo of Chriſtianity to ſeek Peace, and enſue it.

Pag. 91, 92, In point of true conſcientious tenderneſs, I have often declared, how little I deſire my Laws and Scepter ſhould intrench on God's Soveraignty, which is the only King of mens Conſciences.

Pag.

Pag. 123. Nor do I desire any man should be further subject unto me, then all of us may be subject unto God.

Concerning Oaths.

Pag. 76. The injoyning of Oaths, upon People, must needs in things doubtful be Dangerous, as in things unlawful Damnable.

Some words of Advice from CHARLES *the First, to the then Prince of* Wales, *now King of* England, *&c.*

Pag. 165. My Counsel and Charge to you is, That you seriously consider the former real or objected Miseariages, which might occasion my Troubles, that you may avoid them, &c.

Beware of Exasperating any Factions,

ctions, by the Crosness and Asperity of some mens Passions, Humors, and private Opinions imployed by you, grounded only upon differences in lesser matters, which are but the Skirts and Subburbs of Religion, wherein a Charitable Connivance, and Christian Toleration often Dissipates their strength, when rougher Opposition Fortifies, and puts the despised and oppressed party into such Combinations, as may most enable them to get a full revenge on those they count their Persecutors, who are commonly assisted by that vulgar commisseration, which attends all that are said to suffer under the notion of Religion.

Pag. 166. Take heed that outward Circumstances and Formalities of Religion devour not all.

Pag. 164. Your Prerogative is best shewed and exercised in remitting

mitting, rather then exacting the rigour of the Laws, there being nothing worſe then Legal Tyranny.

To theſe Sayings we add more, as Collected out of the ſame Book in Duodecimo.

IN his Prayer, *Pag.* 1. O never ſuffer me for any reaſon of State to go againſt the Reaſon of Conſcience, which is highly to fight againſt thee, the God of Reaſon, and Judge of our Conſciences.

Page 121. Break in ſunder, Oh Lord, all violent Confederations to do wickedly and injuriouſly.

Pag. 136. Thou, Oh Lord, ſhalt deſtroy them that ſpeak Lyes; the Lord will abhor both the Bloodthirſty and Deceitful men.

Pag.

Pag. 164. Church Affairs ſhould be managed neither with Tyranny, Parity, nor Popularity — neither people oppreſſed.

P. 168. He declares his willingneſs for fair ſatisfaction unto all, and againſt Covetouſneſs, and Superſtition.

Pag. 171. Oh thou that art the God of Reaſon and Peace, ſoften our hearts — — and perſwade us to accept of Peace with thy ſelf, and both to ſecure and preſerve Peace among our ſelves as men and Chriſtians ---- Condemn us not to our paſſions, which are deſtructive both of our ſelves and others; Clear up our Underſtandings to ſee thy Truth, both in Reaſon as men, and in Religion as *Chriſtians*.

P. 180. Stir up all parties Pious Ambitions to overcome each other with Reaſon, Moderation, and ſuch Self-denial as becomes, &c.

Pag. 200. O thou Soveraign of our

our Souls, the only Commander of our Consciences.

And further, in his Advice to the Prince of Wales *now* KING, *&c.*

Page 234. The best Government and highest Soveraignity you can attain unto, is, To be subject to God, that the Scepter of his Word, and Spirit may rule in your heart.

Page 239. He pleads for better Arguments for Convincement, then Tumults, Armies, and Prisons.

Pag. 241. Alwayes keep up solid Piety, and those Fundamental Truths, which mend both hearts and lives of men with impartial Favour and Justice.

Pag. 242. My Charge and Counsel to you is, that as you need no palli-

palliations for any deſign, ſo that you ſtuddy really to exceed in true and conſtant Demonſtrations of Goodneſs, Piety and Vertue (towards the people) even all theſe men that make the greateſt noiſe and oſtentations of Religion, ſo you ſhall neither fear any detection, (as they do who have but the Mask of Goodneſs) nor ſhall you fruſtrate the juſt Expectations of your people.

Pag. 243. Uſe all Princely Arts and Clemency to heal the Wounds, that the Smart of the Cure may not equal the Anguiſh of the hurt.

Pag. 244. As your quality ſets you beyond any Duel with any Subject, ſo the nobleneſs of your mind muſt raiſe you above the meditating any revenge, or executing your Anger upon the many.

Pag.

Pag. 248. Keep you to true Principles of Piety, Vertue, and Honour; you ſhall never want a Kingdom.

In his Meditations on his Death; page 346. It is indeed a ſad fate for any man to have his Enemies to be Accuſer, Parties and Judge.

SECT. X.

Several Promiſes and Declarations for the Liberty of tender Conſciences, taken out of the Speeches of King Charles *the Second.*

IN the Kings Letter from *Bredah*, that was ſent to the Houſe of Peers, and read in the Houſe, *May* the firſt. 1660. and which Letter

was

was ordered by the Lords in Parliament assembled, that it should be forthwith printed and published for the service of the House, and satisfaction of the Kingdoms; it is said in the Book of Collections of the Kings Speeches Page 8, and 9. *And because the passion and uncharitablenes of the times have produced several Opinions in Religion, by which men are engaged in Parties and Animosities against each other: which when they shall hereafter unite in a freedom of Conversation, will be composed, or better understood. We do declare a liberty to tender Consciences, and that no man shall be disquieted or called in question for differences in Opinion in matters of Religion, which do not disturb the Peace of the Kingdom, and that we shall be ready to consent to such an Act of Parliament, as upon Mature deliberation, shall be offered to us for the full granting that Indulgence.*

And in the Kings Declaration, con-

concerning Eccleſiaſtical Affairs, which was dated *October* the 25th, 1660. it is ſaid, *In a word we do again renew what we have formerly ſaid in our Declaration from* Bredah, *for the liberty of tender Conſciences. That no man ſhall be diſquieted, or called in queſtion for differences of Opinion in matters of Religion, which do not diſturb the Peace of the Kingdom; and if any have been diſturbed in that kind, ſince our arrival here, it hath not proceeded from any direction of ours.* And it is ſaid, *we do in the firſt place declare, Our Purpoſe and Reſolution is, and ſhall be, to promote the Power of Godlineſs, and to encourage the Exerciſe of Religion, both in publique and private.* And in the ſame Declaration it is ſaid, *Our preſent Conſideration and work is, To gratifie the private Conſciences of thoſe who are grieved with the uſe of ſome Ceremonies, by indulging to, and diſpenſing with the omitting theſe Ceremonies.*

In

In the Kings Speech to both houſes of Parliament, the 8th of July, 1661. *It is to put my ſelf in mind, as well as you, That I ſo often (I think ſo often as I come to you) mention to you my Declaration from* Bredah; *And let me put you in mind of another Declaration, publiſhed by your ſelves about the ſame time, and which I am perſwaded made mine the more effectual; An Honeſt, Generous, and Chriſtian Declaration, ſigned by the moſt eminent Perſons, who had been the moſt eminent Sufferers; in which you renounced all former Animoſities, and memory of former Unkindneſſes. And my Lords and Gentlemen, let it be in no mans power to charge me, or you, with the breach of our Words or Promiſes, which can never be a good Ingredient to our future ſecurity.*

And in the Chancellors Speech to both Houſes, *May* the 8th, 1661. It is ſaid, *He told you, but now* (meaning the King) *that he vallued himſelf much,*

much, upon keeping his word, upon performing all that he promiseth to his People.

And also in the Kings discourse with *Richard Hubberthorn*, soon after he arrived in *England*, he said, *Well, of this you may be assured, That you shall none of you suffer for your Opinions or Religion, so long as you live peaceably, and you have the Word of a King for it; and I also have given forth a Declaration to the same purpose, That none shall Wrong you, or Abuse you.*

And further in the Kings Declaration, dated *December* 26. 1662. wherein he declares, first, his wonderful Restoration without the least blood-shed by the *Military Sword.*

And he expresseth his Clemency, or the Clemency of his Nature.

And he vindicates himself from divers suggestions, of disaffected Persons, particularly from that, of intending to subject Persons and E-

ſtates to revenge or ſpoil, &c. and from intending to introduce a *Military* or *Arbitrary* way of Government.

Alſo he expreſſeth theſe words, *as a malicius Scandal, viz.*) 'That 'having made uſe of ſuch ſolemn 'Promiſes from *Bredah*, and in ſe-'veral Declarations ſince, of eaſe 'and liberty to tender Conſciences, 'inſtead of performing any part of 'them, we have added ſtreighter 'Fetters then ever.

And further adds, *viz.* 'We find 'it as artificially, as maliciouſly di-'vulged throughout the whole 'Kingdom, that at the ſame time we 'deny a fitting Liberty to thoſe o-'ther Sects of our Subjects, whoſe 'Conſciences will not allow them 'to conform to the Religion eſta-'bliſhed, we are highly indulgent 'to *Papiſts*, even to ſuch a degree of 'countenance as may even endan-'ger the *Proteſtants* Religion.

Theſe

Theſe, and ſuch like, in the ſaid Declaration are related as venomous Inſinuations, moſt falſe and malicious Scandals, wicked and malicious Suggeſtions, and the Fomenters of them, as the moſt dangerous Enemies of his Crown and of the Peace and Happineſs of the Nation.

And theſe words are further added, (*viz.*) 'It having been always 'a conſtant profeſſion of ours, That 'we do, and ſhall ever think our 'royal dignity and greatneſs much 'more happily and ſecurely found-'ded on our own Clemency, and 'our Subjects Loves, then in their 'Fears and our Power.

'To give our People a Teſtimo-'ny of our founding all our ſecuri-'ty, rather in their affections, then 'in any Military Power; the ſole 'ſtrength and ſecurity, we ſhall e-'ver confide in, ſhall be the hearts and affections of our Subjects in-

'deared and confirmed to us by our 'Gratious and Steady manner of 'Government, according to the 'antient known Laws of the Land, 'there being not any one of our 'Subjects, who doth more from his 'heart abhor (then we our ſelves) 'all ſorts of Military and Arbitrary 'Rule.

'As concerning the non-perfor-'mance of our Promiſes; we re-'member well the very words of 'thoſe from *Bredah*, (*viz.*) We do 'declare a liberty to tender Con-'ſciences, and that no man ſhall be 'diſquieted, or called in queſtion 'for differences of Opinion in mat-'ters of Religion, which do not 'diſturb the Peace of the Kingdom; 'and that we ſhall be ready to con-'ſent to ſuch an Act of Parliament, 'as upon Mature deliberation ſhall 'be offered to us, for the full grant-'ing that Indulgence. We remem-'ber well the Confirmations, we

have

'have made of them ſince upon ſe-
'veral occaſions in Parliament; and
'as all theſe things are ſtill freſh in
'our memory, ſo are we ſtill firm
'in the Reſolution of performing
'them to the full.

'We do conceive our ſelves ſo
'far engaged, both in honour, and
'in what we owe to the Peace of
'our Dominions, which we profeſs
'we can never think ſecure, whilſt
'there ſhall be a colour left to the
'diſaffected, to inflame the minds
'of ſo many Multitudes, upon the
'ſcores of Conſciences, with diſ-
'pair of ever obtaining any effect
'of our Promiſes for their eaſe.

'Such an Act, as in purſuance of
'our Promiſes the wiſdom of our
'Parliament ſhall think fit to offer
'unto us for the eaſe of tender Con-
'ſciences.

'We profeſs it would be grie-
'vous unto us to conſent to the put-
'ting any of our Subjects to death
for

'for their Opinions in matter of 'Religion only.

'Our expreſſing according to 'Chriſtian Charity, Our diſlike of 'Blood-ſhed for Religion only.

'Our Parliament is an Aſſembly 'ſo eminent in their Loyalty and 'their Zeal, for the Peace and Pro-'ſperity of our Kingdoms —— can 'no wayes be doubted in the per-'formance of all our Promiſes, and 'to the effecting all thoſe gracious 'intentions, which God knows our 'heart is full of, for the PLEN-'TY, PROSPERITY, and 'UNIVERSAL SATIS-'FACTION of the NATION.

'We think to give them the moſt 'important Marks of our care: 'Firſt, In puniſhing by ſevere Laws 'that Licentiouſneſs and Impiety, 'which we find to our great grief, 'hath overſpread the Nation.

'And laſtly ſo to improve the 'good conſequence —— to the ad-

vance-

'vancement of trade, that all our 'Subjects finding the advantage ---- 'in that Prime foundation of plen-'ty, they may all, with minds hap-'pily compoſed by our clemency 'and indulgence (inſtead of taking 'up thoughts of deſerting their pro-'feſſions) apply themſelves com-'fortably, and with redoubled in-'duſtry to their ſeveral vocations, '&c.

Alſo in the Votes and Advice of the Houſe of Commons, *Febr.* 5. 1662. Upon reading the Kings Declaration and Speech, are theſe words, (*viz.*) 'And our hearts are 'further enlarged in theſe returns 'of Thanks-giving when we conſi-'der your Majeſties moſt Princely; 'and Heroick profeſſions of rely-'ing upon the affections of your 'People, AND ABHORING 'ALL SORTS OF MILI-'TARY AND ARBITRA-'RY RULE, &c.

And

And in the Kings Declaration, *March* 15th 1671. *Pag.* 4. But it being Evident *by the ſad Experience of twelve years*, that there is very little fruit of all thoſe forceable courſes.

And in *Pag.* 8. Its ſaid, we do in the next place declare our will and pleaſure to be, that the Execution of all, and all manner of penal Laws in matters Eccleſiaſtical, againſt whatſoever ſort of Non-conformiſts or Recuſants, be immediately ſuſpended, and they are hereby ſuſpended, &c.

THE END

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